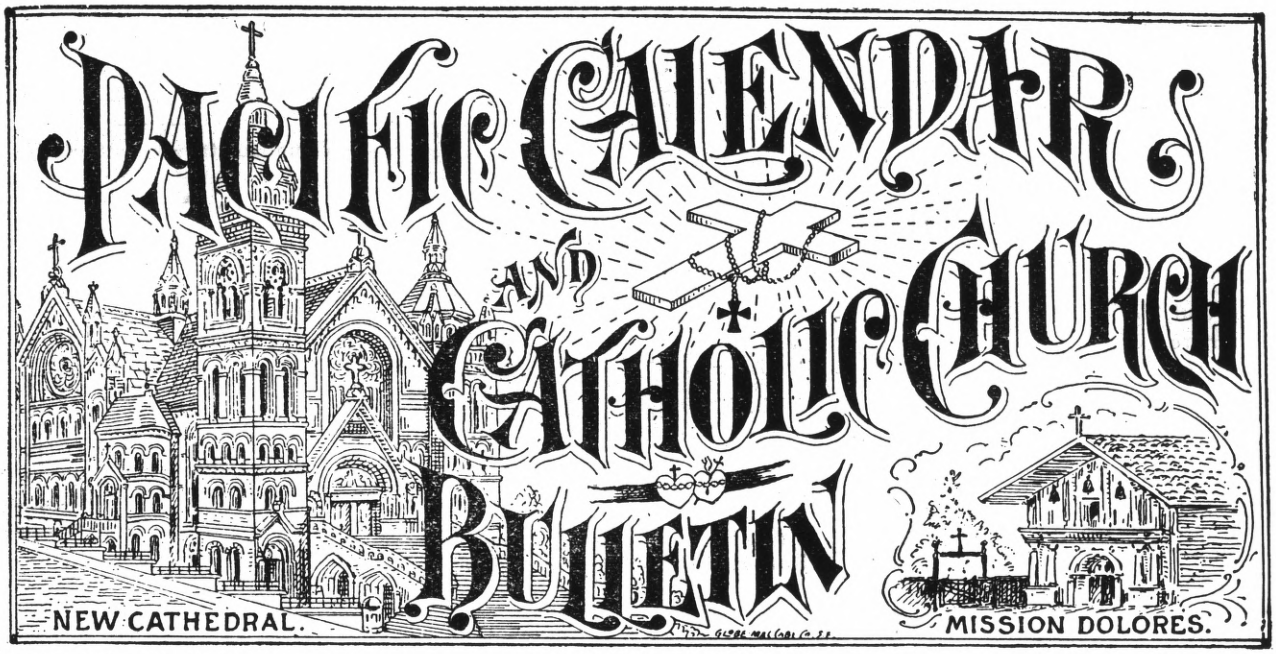

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VOL. V. SAN FRANCISCO, CAL., JUNE, 1896. No. 6.

A CONVERT'S REASONS.

For Making His Submission to the Catholic Church.

Rev. Frederick F. Sherman, a Former Episcopalian Navy Chaplain, Defines the Difference between Anglicanism and Catholicity.--Protestantism Lacks Authority.

Frederick F. Sherman, a son of Judge Sherman, of the Superior Court of Massachusetts, and an Episcopalial chaplain iu the United States navy, received into the Catholic Church by Cardinal Satolli, gives the following excellent reasons for his actions:

"The radical differences between Catholicism and Protestantism is in the matter of authority, and the change which has influenced my action did not arise from any one thing, of course. It has been going on for years. In the Episcopal Church there is no fixed source of moral law. Every one with the Bible in his hands is at liberty to think what he pleases. In the Catholic Church the Pope and his council, and the Pope as pastor of all the churches, delivers the law for the government of members of the Church as authoritatively as if our Blessed Lord were here and spoke to us.

Thousands of things have contributed to the change in my faith. I do not understand how there can be a church without unity, but there is no unity in the Episcopal Church. There are low church and broad church, and high church views. I am inclined to think that a broad church man may differ more widely from a high church man than the latter does from a Catho ic.

Again, confession in the Episcopal Church is wholly voluntary, while in the Catholic it is authoritatively commanded. As a result, the Episcopal priest has no control of those nominally under him. I have often felt this. At Newport we had about eighty Catholic boys and control over them in spiritual and moral affairs was perfect, but no control over the Protestant boys was at all possible.

The Episcopal priest also is controlled by his parishioners. The government is purely congregational. The rector is chosen by the vestry and the Bishop has no option but to send him when he is called, provided he is morally fit for the service.

On the other hand, the churches have a system of freezing out a minister they don't like. They cut down his salary until he is compelled to leave or do their bidding. If he is a man with a family of five or six dependent on him he is at their mercy. In the Catholic Church the Bishop, as Christ's representative, assigns the priest to the vacant parish, and he must be received.

My acceptance of Catholic doctrine is not the result of this reason at all. Natural religion may be developed by reasoning, but not the supernatural. This latter comes from a complete submission of our wills to the will of God. I cannot reach a belief in the doctrine of the trinity or the incarnation by reasoning. These come from a guiding light within upon submissive praver for guidance. It is upon this sort of revelation that my acceptance of the Catholic faith is based."

CARDINAL GIBBONS SPEAKS.

DEMANDS CIVIL AND POLITICAL LIBERTY

The Eminent Churchman Condemns Principles Which He Believes are Un-American.

In reply to some questions addressed through the Rev. Dr. Stafford of Washington, D. C, to Cardinal Gibbons, the Cardinal has sent the following telegram from Baltimore, dated May 18th:

"My dear Sir: It is the duty of the leaders of political parties to express themselves without any equivocation of the principles of religious freedom which underlie our Constitution. Catholics are devoted to both of the great parties of the country, and each individual is left

entirely to his own conscience. We are proud to say that in the long history of the Government of the United States the great Catholic Church has never used or permitted its acknowledged power by seeking to make politics subserve its own advancement. Moreover, it is our proud boast that we have never interfered with the civil and political rights of any who differ from us in religion. We demand the same rights ourselves, and nothing more, and will be content with nothing less.

Not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but much as I would regret the entire identification of any religious body as such, with any present party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue, but it is not only a virtue. When pushed too far it may degenerate into the pusillanimous.

Yours faithfully,
JAMES, CARDINAL GIBBONS."

It is Not so Much.

What you think as what you say.
What you earn as what you save.
What you sing as how you sing it.
What you want as what you need.
What you believe as what you do.
What you give as how you give it.
What your work as how it is done.
What you possess as how you use it.
What you profess as what you perform.
What you learn as what you remember.
What you write as the value of your thoughts.

—Home Journal.

DRIFTED SNOW FLOUR.

When you wish to purchase good flour ask your grocer for Drifted Snow Flour and you will be satisfied. See the advertisement of the Sperry Flour Company on the 16th page. The city office is corner California and Front streets.

DRINK BRINGS DANGER.

Write it on the liquor store,
Write it on the prison door,
Write it on the ginshop fine,
Write, aye write this truthful line,
"Where there's drink there's danger."

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copy book
That the young may at it look,
"Where there's drink there's danger."

Write it on the churchyard mound
Where the drink slain dead are found,
Write it on the gallows high,
Write it for all passersby,
"Where there's drink there's danger."

Write it on our ships that sail,
Borne along by steam and gale,
Write it in large letters plain
O'er our land and past the main,
"Where there's drink there's danger."

Write it on the Christian dome,
Sixty thousand drunkards roam
Year by year from God and right,
Proving with relentless might
"Where there's drink there's danger."

—J.C. Newson in Catholic Standard.

POLLUTION IN ITS TOUCH.

Protestantism is not bigotry and Christianity is not fanaticism. They are both consistent with broad common sense and true American spirit. Education by a Baptist preacher, a Protestant minister or a Catholic priest is better than no education at all. The foundations of freedom in this country were not laid, in any way, to forbid the mere touch of a Christian minister as if it were pollution.

Christian ministers have performed a great part in the past history of the country. They have performed a great part in the education of the American youth. They have never taught any lesson that was wanting in patriotism, and I am not willing that the law shall treat with insult and contumely a portion of the community which has devoted itself to teaching the Gospel of Christ, whether in a Catholic cathedral or in a Methodist, Baptist or Protestant church.—Mr. Gray (Dem. Delaware) on the Indian Appropriation Bill in the Senate.

The Santa Clara, Notre Dame and St. Joseph's Colleges were represented by some picturesque floats in the recent floral parade at San Jose.

THE GENTLEMEN'S SODALITY.

A Complimentary Entertainment at St. Ignatius Hall.

St. Ignatius Hall seated an audience of 2500 Friday evening, May 15, upon the occasion of a complimentary musical and literary entertainment given by the Gentlemen's Sodality.

After the overture from "Zampa" and introductory remarks by the President, James R. Kelly, the male choir of St. Ignatius Church, numbering over fifty voices, sang an exquisite "Ave Maria." An instrumental quintet gave Rubinstein's "Melody in F," and a male quartet, composed of David Manlloyd, Dr. Joseph G. Morrisey, E. Berger and G. V. Wood, were obliged to repeat their numbers.

The address of the evening was made by John J. Barrett. It was a review of the years of usefulness which the sodality has to its credit, and a hopeful picture of all it meant to members.

J. Marquardt was most enthusiastically received, and with the accustomed force and finish gave the violin solo from "Mignon," by Sarasate. Other selections by the choir and quintet were followed by a reading, "Death of St. Stephen," from the facile pen of that popular poet, Father Ryan. George Fox, in his able rendition, brought out all the sentiment sought to be expressed.

After the "Adagietto from Harlesienne" (Bizet) and "Au Bord de la Mer," reverie (E. Drinkler), in which John Marquardt, L. Verona, Nathan Londsberger, L. von der Mehden and Emiteo Cruells participated, the programme concluded with that ever-new and enjoyable farce, "Box and Cox." Thomas Hickey essayed Box, Fred H. Jung, Cox, and Frank P. Haynes, Major Bouncer. The rendition was given with spirit, not overdone, and would have reflected credit upon professionals.

Syrup of Figs is one of the few patent medicines that is really valuable, and its genial proprietor, Richard E. Queen, is even more widely known east of the Rockies than in this city. He has already establishments in New York and Louisville. For further information read his ad.

THE DYING BOY READ THE LITANY.

Bystanders Bared Their Heads as Willie Kyle Prepared for the End.

NEW YORK, May 4.—William Kyle, 18 years old, lay on the bank of the Hudson river, near Spuyten Duyvil, for three-quarters of an hour Friday afternoon reading the Litany for the Dead. Both his legs had just been cut off by a car. Fifty bystanders had gathered about the boy, and with bared heads joined him in his prayer.

Kyle lived with his father and mother at No. 200 West Twenty-first street. He was a devout Catholic. A priest attracted by his devotion presented him with a prayer book two weeks ago.

Some of his companions began urging him a few days ago to go with them to Cripple Creek. They were anxious to get some of the gold from the mines. Young Kyle refused at first to entertain the idea of running away from home, but he was led on by the promise of great wealth. The boys urged him to steal enough money from his father's butcher shop to pay the expenses to Colorado, but this he refused to do.

Kyle and three companions went to the New York Central tracks at Thirty-fourth street yesterday morning, the lad telling his mother he was going to work, and stole a ride on a freight train to Spuyten Duyvil. Here the boys waited till a through freight train was ready, and late in the afternoon they hid on the trucks of the rear freight car of a train bound for Buffalo.

KYLE'S SHORT RIDE.

The engine had hardly gained good speed before Kyle was jolted from the trucks to the rails. The wheels of the caboose passed over his legs and cut both off below the knee. His companions saw his plight and jumped off to go to his assistance.

They managed to bind up the wounds with their handkerchiefs and the lining of one of their coats. Then they carried Kyle to the banks of the Hudson near by and made a bed for him on the grass. The station agent at Spuyten Duyvil had seen the accident and ran to the spot. When they saw him coming Kyle's companions ran away.

The station agent summoned Policeman Shea, who called an ambulance from the Fordham Hospital.

As soon as the policeman had left Kyle took a string of beads from his pocket. He went over the beads carefully and placed the cross upon his breast. Then he opened the prayer book and in a faint voice began to read. A crowd gathered about the boy, anxious to relieve his sufferings. He thanked them, and said he knew he was going to die.

Then the ambulance came and Kyle was placed inside by Dr. Riley. The boy became faint, his eyesight began to fail him.

"I can't see to read," said he to Dr. Riley. "Won't you read me some prayers?"

The doctor took the book from the boy's hand and read to him till the hospital was reached. Then he was placed in bed, but he would relinquish neither the prayer book nor the beads.

His mother reached the hospital in two hours. She fainted when she saw her son, but recovered in time to say a few words to him before he became unconscious.

Kyle was a member of Company C, Twelfth Regiment. His elder brother was killed in a railroad wreck three years ago.

Three Strong Objections.

My objections to the American Protective Association are as follows:

1. Political allegiance to a secret political order is a more dangerous menace to Republican institutions than religious allegiance to an ecclesiastical hierarchy.

2. Anti-sectarianism, when aggressively directed against a particular sect, develops all of the vices and none of the virtues of the most intense sectarianism.

3. The exclusion of citizens from office on religious grounds introduces into politics ecclesiastical prejudices in the most intensified, obnoxious and unwarrantable form.—President Hyde, of Bowdoin College, in Boston Daily Standard.

BISHOP'S OATH.

As a matter of interest to our readers we insert the form of oath taken by Bishops at the time of their consecration. It is as follows:

I, N., Elect of the Church of N., will be from this hour henceforth obedient to blessed Peter the Apostle, and to the Holy Roman Church, and to the most blessed Father Pope N., and to his successors, canonically chosen. I will assist them to retain and defend, against any man whatsoever, the Roman Popedom, without prejudice to my rank. I will take care to preserve, defend and promote the rights, honors, privileges and authority of the Holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I will observe and cause to be observed by others, the rules of the Holy Fathers, the decrees, ordinances or depositions and mandates of the Apostolic See. When called to a Synod I will come unless prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father N., and his successors, as aforesaid, of my whole pastoral office and of everything in any way pertaining to the state of my Church, to the discipline of the clergy, and to the salvation of souls entrusted to my care, and I will humbly, receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I will perform all the things aforesaid by a lawful messenger, specially authorized for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety, well instructed in all the above subjects.

I will not sell nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table (the word "Mensa" here used is broad enough to cover all the property appropriated to the support of a Bishop; but, as we have no benefices in this country, this clause has but little application to us) without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject.

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Catholic Church Bulletin.

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AMPLE WARNING.

At the late Mass in St. Francis' Church, Nanticoke, recently, Father McGuckin, while delivering a discourse on the Gospel of that day, denounced Catholic membership in the Knights of Pythias in very forcible language. He said that as to the organization itself he had nothing whatever against it. He believed it was a good society for those whose religion did not conflict with it, but he wanted it distinctly understood that no member of his congregation dare go about the streets of Nanticoke proclaiming himself a Catholic and a Knight of Pythias.

He spoke of Parke Lodge, Knights of Pythias, going to have an entertainment, and concluded by saying in relation to the Catholic members of it: "Let no one come to me when sickness or death enters their home and say that they expected the decree would be modified or rescinded, because it never will be. You have had warning now, and let him who hears the Gospel and doth not profit thereby suffer the consequences."

St. Ignatius Sodalities.

There is a change in officers of the Sodalities of the "Blessed Virgin." In the Gentlemen's Sodality Rev. Fr. Allen, S. J., is now Director. In the Boys' Sodality Mr. Butler, S. J. is Director. Mass begins about 8:10 a. m. in the Boys' Sodality.

"Brethren," said Bishop Boyd Carpenter, of Ripon, England, the other day, in the course of a sermon, "I beg of you to take hold of your own heart and look it straight in the face."

THE A. P. A.'S.

It is a curious coincidence that the initials of the A. P. A. are three in number—which was just the number of tailors who dwelt in Tooley street.—Philadelphia Record.

The man who brought green bicycles and green neckties into style this year must have been a designing wag—he must have intended to make the A. P. A.'s walk and go without neckwear.--Diocesan Record.

It now seems altogether likely that Congressman Linton, the A. P. A. leader, will let the Pere Marquette river continue to run providing it does not attempt to run for office.—Little Falls (N. Y.) Evening Times.

Armstrong, the great light of the A. P. A. in Kansas City, has been expelled from the Methodist Church and ministry for immorality too gross to be discussed in conference.

Governor Bradley, of Kentucky, has succeeded in getting the endorsement of his State as a candidate for the Presidency. But he is crippled by the fact that he has beaten his opponents through the aid of the A. P. A. Paradoxical as it may seem, his strength is his greatest weakness.—Record.

The attention of the A. P. A., most of whom are still subjects of Great Britain, is directed to the fact that Archbishop O'Brien, of Halifax, recently received a costly set of vestments that were sent to him by Queen Victoria! The wicked Jesuits must have gained access to Windsor Castle.—Sacred Heart Review.

The latest thing the A. P. A. is reported to want is to insert certain planks in the National platform of each party. Let both reject its overtures so that it will be compelled to put up a ticket of its own, and thus to make it stand up and have its membership counted.

—Catholic Standard and Times.

Some months ago Michael Furstell applied at the Dominican Monastery at St. Rose, Kentucky, for admittance to the Order and was received. It soon became apparent that he was not a suitable subject, and he, becoming aware of the suspicions decamped one night, taking a gun he found convenient with him. He was arrested recently for the theft and under judicial examination confessed he was a spy of the A. P. A. and had been sent to the Monastery to secure for publication information regarding it and its members.

The Nebraska members of the A.P.A. who have recently found indisputable evidence that Fr. Marquette was a myth, that he never discovered anything, and was at best only a Jesuit legend, are wasting their iridescent genius in a mighty small way. Any man who can prove that there never was a Fr. Marquette and that the historical statements concerning him are entirely mythical, ought not to experience any difficulty in proving that Christ never had any apostles. This much demonstrated, it can be shown that there is not and never has been a Catholic Church. If there is no Catholic Church there are no Jesuits, and if there are no Jesuits there is nothing for the A. P. A. to worry about. Hence, there is no reason for the continuance of the order, and it ought to be wiped out of existence. Q. E. D.—Detroit Evening News.

Sounds Irish.

The President has awarded a medal of honor to Patrick Irwin, late first sergeant, Company H, Fourteenth Michigan Infantry, for most distinguished gallantry in action at the battle of Jonesboro, Ga., on September 1, 1864. This noncommissioned officer, in a charge by the Fourteenth Michigan Infantry against the entrenched enemy, was the first man over the line of works of the enemy, and demanded a surrender; upon which the Confederate commander surrendered his command, sword and belt.

Rev. P. C. Yorke will lecture at old St. Mary's Church, California street, (Paulist Fathers), on Sunday evening, June 14th. The subject to be treated is "Are the Irish People Criminals?" The lecture is to be given for the benefit of the improvement fund of the church.

O! COR, AMORIS VICTIMA.

No one can refuse a little Prayer in honor of the Sacred Heart in June. We suggest the following:

O! COR, AMORIS VICTIMA.

O, most clement Jesus! Thou alone art our salvation, our Resurrection, and our life; abandon us not, therefore, we beseech Thee, in our trials and tribulations, but through the agony of Thy Most Sacred Heart, and through the Sorrows of Thy Immaculate Mother, help Thy servants whom Thou hast redeemed by Thy most precious blood. Amen.

Our Holy Father, Pius IX., granted on the 6th of October, 1870, an indulgence of a hundred days, which may be gained once a day by all the faithful who, with a contrite heart, recite the above prayer.

Devotion to the Heart of Jesus is devotion to the Church. The League uses every means, prayer, preaching and all the power of the press, to make Christ and His Church better known and loved.

Saint Teresa's Book-Mark.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth,
Patient endurance
Attaineth to all things.
Who God possesseth
In nothing is wanting;
Alone, God sufficeth.

If you are a subscriber and fail to receive your paper, send us a postal card and we will mail you one immediately.

THE NEW WOMAN.

The Name Means Well, Says Rev. Dr. Rooker, But It Is Simply an Effort to Be Mannish.

Rev. F. Z. Rooker, Secretary to Cardinal Satolli, came to Baltimore recently and preached at Vespers at the Cathedral on "Matrimony." He said in part:

"Marriage is a contract which the Church has elevated to the dignity of a sacrament. It is a voluntary contract. There is nothing to compel a man and a woman to marry. It is a contract that terminates in an individuality of life. Two people, having distinct and separate tendencies and desires, make a contract to live an individual life. They make up their minds that their lives shall have one scope, with no two objects in view, but to live together for one purpose common to both. This is the essence of matrimony.

"Unless man and woman can bring themselves to sink their individuality into the new order of things they have no right to marry. This is love—pure, complete, self-sacrificing love. Both must strive to give up that which is antagonistic to the other. They must put up with each other's peculiarities; they must make sacrifices to one another. They must study each other and remember at all times that God made them different.

"The man must not forget that the woman likes to be loved just as much after marriage as before, and a woman must remember that a man likes the little attentions he received when courting just as much after he is married as before. Such love as will continue after the contract is entered into is the only security for tranquillity in the family, and such love only can bring about happiness and peace.

"Children will not be what they ought to be unless such conditions prevail. They must see that the father and mother are considerate of each other. Children are imitative and example is the thing.

"In many cases men and women are too much occupied with matters outside of their families to give the proper care to their children. Take the new woman, for example. The name means well, but it is simply an effort to be mannish. A woman to be like a man must follow him in all his ways. She must indulge in all man's vices, and when she does that she becomes worse than the men who indulge in the same vices.

"Let a woman be a woman and a man a man in every sense of the term. Then both are fit to enter the state of matrimony, fit to be the beginning, the basis of families."

The A. P. A. Paper Army.

The A. P. A. are banded against McKinley, but just as soon as they see that he is going to be nominated they will hurrah for McKinley. But if McKinley is defeated for the nomination they will say, "I told you so; we, the A. P. A., did it." Then, again, whoever is nominated for the Republican Presidential candidate, being the nominee of the A. P. A.—as they put it—if defeated, they will claim that they knew he would be defeated; that they had him nominated on purpose to be defeated, because he did not endorse the principles of the A. P. A. They will play a similar game with the nomination of the Democratic party. Whoever is nominated is sure to be the favorite of the A. P. A., but if defeated it will be through the A. P. A. influence, of course, and for the same cause. In this way, by a skilful maneuvering of their paper army, they will impose upon the thick-skulled politicians of both parties and probably secure some of the crumbs which may drop from the table of the successful party. This is A. P. Aism, pure and simple. We don't know that they are much to blame—it is one way of making a living. Any way is acceptable to that organization that will keep its members out of the penitentiary.—Western Catholic News.

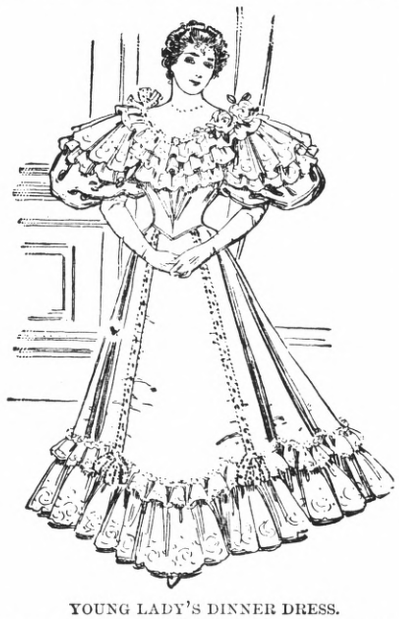
Placing the Blame.

The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the cowardliness and weather cock propensities of modern journalism.—Exchange.

WOMAN AND FASHION.

The most charming of the new materials is labeled "canvas." It comes in such delightful colors, seeming to accept with special grace the tender green, the soft pink and the hyacinth blue.

Although the voluminous skirt still obtains, its fullness is somewhat modified and its conduct altogether less aggressive. It slopes gently outward from the hips toward the ground, and carries in its train or rather want of train,



YOUNG LADY'S DINNER DRESS.

less weight than did its predecessor, the skirt of yester year. Sleeves seen in newest models from Paris are smaller and fit tightly to the arm six inches above the elbow, exhibiting their fullness only at the top, and sometimes dispensing with it there and permitting a plaited epaulet to supply the necessary width on the shoulder, without which we have not yet made up our minds that life is possible.

The tulle gown is a charming possession, especially for young women, but it wears badly, calls for a foundation of silk or satin, and demands jeweled embroideries, etc. Jeweled embroideries are not cheap luxuries, and yet women persist in wearing them. A dinner dress in pale shot green and pink silk, trimmed with frillings of the same, white lace, and jeweled pessementerie, furnishes a pleasing dinner dress.

The apparent depth of water is always deceptive, because the light reflected from the bottom is refracted as it leaves the surface. On this account water is generally about one-third deeper than it appears.

The first house built in southeastern Indiana and now the oldest house in the state is still standing at Greensburg. It is the log cabin that was built by Thomas Hendricks, uncle of the late Vice President Hendricks, in 1811.

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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Trimming a Straw Hat.

Are you going to trim your own hat? If so, here is a model. It is a violet straw, trimmed with white and violet tulle, white carnations and mauve and white chine ribbon. Two yards of tulle, one yard of each color; six carnations and foliage; one and three-quarter yards of ribbon and an ornament.

Begin by making your ribbon up into a bow composed of two loops and five

TRIMMED STRAW HAT.

ends. If the ribbon is good, it will be stiff enough without wiring. The ends should be upstanding and the two loops resting on the brim. Sew this bow upon the left hand side of your hat, then fold your two colored tulles together and place them loosely around the hat, as shown in the sketch. In doing this you will cover the brim and hide the shape of the crown. Then fix your paste ornament at the foot of your bow, and on the right side of the hat mount three carnations and their foliage, and the remaining flowers and leaves place under the brim, which should turn up a little at the back. This will be found a very becoming and dainty hat.

For cycling costumes the popular fabrics are coverts, storm serges, beiges and shepherds' check wools.

The English walking hat and the round turban in rough straw are fashionably worn with traveling and walking suits.

Yoke shaped collarettes, pointed front and back and over the shoulders, are graceful and pretty. These are called the vandyke pelerines.

Extremely full capes, pelerines and collarettes are more than ever the vogue. The majority of these light wraps are very short, some of the most stylish models only covering the shoulder tips and tops of the sleeves of the gowns.

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Temperance.

Blot out saloons in America. It will put wood and coal in the fire, meat in the barrel, flour in the chest, money in the pocket, and credit and prosperity in the community; contentment in the house, clothes on the children, vigor and strength in the body, intelligence in the brain, and spirit in the whole social circle in many families of our dear and glorious republic of liberty. Therefore, all men should do all which is possible in the cause of temperance, and be a help to the League of the Cross.

H. I. STARK.

If you are a subscriber and fail to receive your paper, send us a postal card and we will mail you one immediately.

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THE HIGH CLASS

tailoring firm of J. H. Tobin & Co., after 29 years sojourn at the Occidental, has removed to spacious apartments in the Crocker Building, Rooms 4 and 4A, where they will be pleased to meet their old friends.

Special Notice.—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, The Faith of Our Fathers, The Catholic Belief, Catholic and Protestant Countries Compared, to our office, and I will guarantee to place them in the hands of our dissenting brethren. A CONVERT.

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THE CRAVING FOR WHISKY.

Power of Appetite Over Reason When the Desire for Alcohol Comes On.

Did I drink for fun? Did I deliberately set out to become a drunkard? Did you ever hear of a man going to a hospital and asking to be shut up for a week to prevent his going on a drunk? I cannot give the date just now, but the books at the Carney Hospital, South Boston, will show that I, James Dunn, did that very thing.

I have said that whisky was my favorite drink, but I thought I could drink a glass or two of ale and attend to my business. Finding that ale did not quite fill the bill I became alarmed. I had considerable money and knew that if I commenced on whisky it would soon be in other hands. I went to the Carney Hospital and asked to be taken care of for a week, stating that I was about going on a spree and that I couldn't help myself. The good sisters received me kindly, gave me a nice room and commenced doctoring me with delicious broth and dainty morsels. Notwithstanding their doing all in their power for me the craving for whisky became so overpowering on the fourth day, I think, that it seemed as if I would go mad. I finally asked for my money, which I had given up. I must go to the city to attend to some very important business (?). The good sisters, suspecting what the business was, urged me to stay, as I had promised, for a week. But no, out I must go, and out I did go after having received my money. I headed for the nearest saloon, where I could quench that burning thirst, equaled only by the consuming fires of hades.

I had my two weeks' drunk. Then followed the sobering up process, the horrors of which even the drunkard who has been redeemed is powerless to describe.—Cor. Banner of Gold.

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THE HEART'S CRY.

WRITTEN FOR THE CHURCH BULLETIN.

We have wounded the Heart that loves us,
The Heart, so tender and kind.
He gave all, even the last drop of His
blood on the Cross
To save your poor soul, and mine.

O! Sacred Heart, all Thou requirest
Is our poor sinful hearts in return.
O take them, dear Jesus, and make them
All Thou would'st have them to be—
Gentle, submissive, and tender, like unto
Thee.

O make our hearts childlike and loving,
For our dear Mother Church here below—
That Mother, so gentle and tender,
For all her poor children in woe.

Sweet Jesus, defend our dear Mother
From the malicious slander of foes.
Help them to remember, sweet Jesus,
Thine own command of love:
"Touch not Mine Anointed, and do My
Prophets no harm."

E. B.

A patriotic Englishman has prepared a book on "The Lost Possessions of Great Britain." A book on the possessions that the other fellows have lost would be much larger.—Springfield Republican.

Judging by their sudden disappearance it would surprise no one if the A. P. A. next made their presence known in the papers in the department of uncalled for letters.—Philadelphia Times.

General Intention for June, 1896.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

UNION AMONG CATHOLICS.

We distinguish a twofold unity in the Church—that external unity which is an essential mark of the Church, and that accidental unity, which consists in oneness of mind and opinion in things non-essential. The former consists in the organization of the Church under one head, with one faith, one worship, the same sacraments and the same bond of charity between her members. This unity can never be wanting to the Church, since it belongs to her very essence and is as indestructible as the Church herself.

But accidental unity, or union among the members of the Church in things non-essential, is also of paramount importance. Therefore our Lord prayed so earnestly for it. "Holy Father," He said, "keep these in thy name whom thou hast given me; that they may be *one*, as we also are." This was to be the distinctive mark of the followers of our Lord—their love for one another. Hence St. Paul repeatedly exhorts the Christians to be of one mind and to think and speak the same thing, and St. John, the Beloved Disciple, makes union and brotherly love the constant theme of his preaching. This union is conspicuous in the Apostles. While awaiting the descent of the Holy Ghost, "they were persevering *with one mind*, in prayer with the women, and Mary the Mother of Jesus, and His [Christ's] brethren." And of the first Christians we read in the Acts of the Apostles that "they had all things in common" and that "they had but *one heart and one soul*."

Strange that there should be any dissensions between individuals or parties in the Catholic Church, which is the ideal of unity, yet it cannot be denied that such do exist at times, without, however, impairing her essential unity. Such disunion, wherever it obtains, does much harm to the Church, and therefore the Holy Father so eagerly desires that we should in this month of the Sacred Heart pray for an intention so dear to the divine Heart—that all may be one as Christ and the Father are one.

—*Little Messenger of the Sacred Heart.*

THE ANGELUS BELL.

FOR THE CHURCH BULLETIN.

In the quiet morning, tolling soft and low,
And in the peaceful dawn of evening hour
The angelus bell rings out its golden chime
Beneath the stately dome of the old church tower.

In solemn thought, with hearts engaged in prayer,
We list enraptured to the sound that thrills,
As fades the bright and peaceful summer day,
When the sunset glow is sinking 'neath the hills.

Sweet are the notes of that melodious sound
Which soothes the heart and leaves its magic spell,
From many a church the peal is wafted far,
Those soft vibrations of the angelus bell.
And as the sunshine streams through pictured glass
In colors soft upon the marble floor,
Or ruins sacred in their solitude,
Or grand old abbeys raised in days of yore.

Peal on, dear bells, your sweet and magic chime
To gladden hearts beside the western main,
Hearts that have heard you in their youthful prime,
In other lands we ne'er shall see again.

J. WALTER REID.

UNION GAS ENGINE COMPANY.

We wish to call the attention of the reverend clergy and others to the advertisement of the Union Gas Engine Company, 309 Howard street, on page 14. Their gas and gasoline engines are used by the Sanitarium, San Jose, Santa Clara College, S. C. Cemetery, E. McLaughlin and thousands of others. Write to them whenever you need an engine for any purpose.

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Physicians recommend the Crystal Hot Sea Water Tub and Swimming Baths, foot of MASON STREET, North Beach.
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THE WORK OF A HELPMATE.

There is nothing easier in the world to give than advice, and the fact that all housewives know is that they receive by far more than the lion's share. Happily for themselves and all who depend on them, much of it falls on heedless ears, as perhaps, from past experience they know the difference between running a house and managing an income in imagination and in reality. But a "Homekeeper" answering the question propounded by a New York daily paper that the best plan by which a woman can financially assist her husband is by the practice of systematic domestic economy, gives some further good advices.

This plan does not mean, the writer says, the saving of a few dollars at the expense of family needs one week or month only to spend them in the next upon things non-essential, if not injurious. Suppose the husband earns $20 per week. It means to know how to provide wholesome, substantial food for a family of four upon seventy-five cents per day. Lay aside another twenty-five for gas and coal, and fifty more for rent. This leaves a balance of $9.50 per week. Thirty-eight dollars per month for clothing and incidentals. How the figures swell, and with what a light heart can the young husband face his daily tasks, when he thinks of the provident wife at home and the "nest-egg" that is daily growing larger.

This is a fair sample of practical domestic economy. The same rule applies to clothing. The knowledge of how to buy is more essential, and careful observation proves clearly that comparatively few housewives possess this ability. "Woman's sphere" may be "world wide," but surely a wife's sphere is within the realm of home and its duties.

A man sent this letter to a bookseller who sent in his account for a book some time before it was delivered: "I never ordered the book. If I did, you did not send it; if you sent it, I never got it; if I got it, I paid for it; if I didn't, I wont."—Catholic Register.

CATHOLIC CHURCH BULLETIN

PUBLISHED MONTHLY BY **PACIFIC CALENDAR COMPANY**

OFFICE--Room 83, St. Ann's Building, Eddy and Powell Sts.,

SAN FRANCISCO, CAL.

Subscription, 50 Cents per Year **Single Copy, 5 cts.**

The "Catholic Church Bulletin" has a large number of subscribers in this City and all over the Coast.

We distribute **Free** some thousands of copies every month to the Churches, Convents, Schools and Hospitals. As the BULLETIN contains the Fast Days, Holy Days, Hours of Masses, etc., every month, it is kept for a month at least and often referred to, not read and thrown away like a daily or weekly paper, therefore it is a valuable advertising medium.

A limited number of advertisements of responsible firms inserted at cheap rates.

High in One Respect.

Low Churchman: "Why don't you come around to our church once in a while?"

High Churchman: "Things are too low around there to suit me."

Low Churchman: "Think so? I guess you'd find the pew rents high enough for you."

The New York Sun calculates that the Catholic Church has 17,812,000 English-speaking members, a greater number than any other Church. The Anglican (Protestant Episcopal) Church has about 17,606,000, the Presbyterian Church about 11,236,000, and the Methodist Church about 7,396,000 members.

The London Chronicle admits that "Catholicism is a stronger force today than it has been at any time since the Council of Trent." In point of fact its power in the world is far greater, all things considered, than at any previous time in all its history.

THE WONDER STORE.

Ladies who wish to purchase hats, flowers, feathers, or any kind of millinery goods should call at the Wonder Store, 1026 Market street, above Powell and Eddy. They have the largest stock, newest styles and sell for the lowest prices. Read their advertisement and give them a call.

Some day perhaps the competent Catholic editor will not get "the marble heart" from the Catholic public.—Catholic Telegraph.

HARBOR -:- VIEW -:- MARKET

1012 Pacific Street, near Mason.

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Dealer in Choice Beef, Pork, Mutton, Corned Beef, Sugar Cured Ham, Bacon, Smoked Tongue, Smoked Beef, Leaf Lard, Etc., Constantly on Hand.

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☞If you trade with any of our advertisers for the first time, kindly state that you saw their advertisement in the *Catholic Church Bulletin*.

JESUIT MISSIONS IN ALASKA.

Rev. Father Barnum, a Jesuit missionary who has been stationed in the north for many years, preached at St. Mary's Cathedral at the late Mass, Sunday, May 17th. Father Barnum has just returned from the east, where he has been engaged in lecturing and endeavoring to secure money for the support of the missions in charge of the Jesuit fathers.

Dressed in the queer fur garments worn in the Arctic regions, Father Barnum made a strange picture in the pulpit. He described the three distinct branches of mission work in the Alaskan Territory. "Little or no communication exists between them," said he, "and in each the climate, language, customs and requirements are totally different."

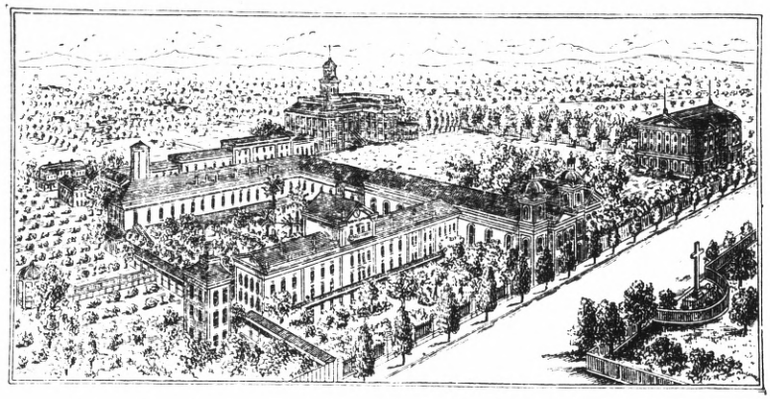
Father Barnum explained the ecclesiastical government of Alaska, and appealed to the charitable people of this city for assistance in carrying on the work.

Father Tosi, S. J., the Prefect Apostolic of Alaska, is also in the city. He will leave about June 1st for the north. The Jesuit fathers make a collection annually for the missions, and forward goods and contributions by the first steamer each year.

DANGEROUS DIVORCE.

A Timely Utterance on the Subject of Education Without Religion.

The principle of education absolutely divorced from religion has been carried out logically in France, where the Government has constantly engaged in active hostilities against clerical instruction, and has even permitted the teaching of something like atheism in the Government schools. One result of this is seen in the alarming increase of juvenile crime—so alarming that there is a tendency in France now to admit that education cannot be divorced from religion without danger. And in this country, while the opposition to parochial schools, which are no burden on the state, is still strong, it is nevertheless true that a growing number of parents favor schools where there is religious instruction, and that in the Anglican, no less than in the Roman communion, it is felt that the public schools are not only unreligious but irreligious, and that the danger to morals is as great as the danger to faith. The question thus raised is not one to be settled off-hand; and we only refer to it here in order to show how in England, were nearly nine-tenths of the people are adherents of the Anglican Church, the opposition to the board schools and their purely secular teaching is naturally vigorous, and why a government should favor the voluntary schools founded by the Church and maintained hitherto by Church money.—Providence Journal.



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Or Catholic Ladies' Aid Society, Room 75, Maze Building, 1170 Market St., S.F.

Patronize the Advertisers and mention the Catholic Church Bulletin when purchasing.

How to Cook Spaghetti l'Italienne.

Place a saucepan with 4 ounces spaghetti and 2 quarts of boiling water over the fire, add a teaspoonful of salt; boil till done. At the same time place a saucepan with one tablespooful of butter, 2 tablespoonfuls fine chopped onion, over the fire, cook five minutes, add a spoonful fine chopped green peppers and one-eighth of a teaspoonful of bruised garlic. Cook three minutes, add a half can tomatoes, a half teaspoonful salt, a quarter teaspoonful pepper, 1 teaspoonful sugar. Cook slowly ten minutes. Drain the spaghetti, put it in alternate layers with the sauce in a dish and serve. Grated cheese may be added if desired.

How to Make Hair Pomade.

The best thing for this purpose is the pure beef suet. Melt about 2 ounces of suet over a hot fire. This will become about a gill of liquid fat. Let this cool and after it has become hard and white whip it as you would an egg or white potatoes, until it is light and creamy.

Hanging Drapery.

The chief beauty of hanging drapery should be looked for in the folds in which it naturally falls. In choosing material for curtains this should never be forgotten, provided you have the color which harmonizes with the other coloring in the room, and provided you have also a material which falls into natural and soft artistic folds—your curtains, though simple and inexpensive, are sure to be successful. On the other hand, no number of other good qualities, such as beauty of design and pattern, will compensate for the loss of these qualities. For bedroom hangings nothing is better than some kind of material like chintz or cretonne, which can be washed or cleaned frequently, or replaced at a comparatively small cost when it becomes thoroughly saturated with smoke and dust.

THE MOVER'S FRIENDS
WILSON BROTHERS STORAGE
TEL SO. 762 1710 MARKET STREET. LOW RATES
MOVING, PACKING AND SHIPPING

Alpaca and Mohair.

Here is a flood of information about alpaca and mohair, which will be worn more than ever as crepon declines in favor. It is supplied by one who knows all about it. He says:

Mohair is the fleece of the Angora goat, grown in the orient and at the Cape, and is the most lustrous animal fiber known. In its natural state it is white and can consequently be dyed to any color. Alpaca is the fleece of the animal of that name, also of the goat family (llama is a near relation), and is grown in South America. In its natural state it is black, brown or piebald, with a very small proportion of white. Consequently it can only be dyed a dark color, generally black. Whenever, therefore, you see a luster dress which is lighter than dark gray you may be sure it is mohair, especially if it has a peculiar sparkle which is something like that of a newly broken piece of lump sugar. Alpaca, being somewhat finer and softer than mohair, is mostly used for coat linings, but it is also made into dress goods in its natural gray. It was introduced and intended for linings, but was taken up by a whim of fashion for dresses and had a great run 30 years ago. Its popularity gave the name of alpaca in a rough and ready way to all bright goods, although most of them are made from mohair and many of them from English wool.—Philadelphia Ledger.

Foibles of the New Woman.

Within the past 40 years woman has demanded of man much that he has graciously granted her. She wanted equality with him, and it has been given her in all things for which she is fitted and which will not lower the high standard of womanhood that he desires for her. This she accepts without relinquishing any of the chivalrous attentions which man always bestows upon her. The new woman tells us that "an ounce of justice is of more value to woman than a ton of chivalry." But when she obtains her "ounce of justice" she apparently still makes rigorous demands that her "ton of chivalry" be not omitted. Woman asked to work by man's side and on his level, and today she has the chance of so doing. The fields of knowledge and opportunity have been opened to her, and she still desires that of which her grandmother did not dream, because, like an overindulged child, so long as she is denied one privilege that privilege she desires above all others. She has decided that without the ballot she can do nothing, for, in her vocabulary, ballot is synonymous with power. —Mrs. Frank H. Winston in Forum.

Anna D. Clemmer.

Mrs. Anna D. Clemmer, the dairy commissioner of the state of Colorado, is an energetic woman who has done much for the west. She was born in Danbury, Conn. Her husband's health failing, she accompanied him to Colorado. Reared in a home of plenty, an only daughter, Mrs. Clemmer had never known a hardship until called upon to face pioneer life in Colorado. Today she is described as a handsome, self reliant, progressive woman, whose gray eyes look out frankly upon the world and at the duties of life unflinchingly. She is in the prime of life and a busy woman. She lives at Boulder, where, besides a pleasant home, she has a Jersey herd, and with her own hands makes 200 pounds of butter a month. Two miles from Boulder she has a hay ranch of 160 acres and 1,000 chickens, to all of which she gives her personal attention, besides looking after her office in Denver.—Boston Woman's Journal.

Power and Fashion.

There exists a strict relation between the class of power and the exclusive and polished circles. The last are always filled or filling from the first. Fashion, though in a strange way, represents all manly virtue. It is virtue gone to seed, a kind of posthumous honor, a hall of the past. Great men are not commonly in its halls. They are absent in the fields. They are working, not triumphing. Fashion is made up of their children.—Emerson.

Powerful and Peaceful.

Hitherto in praising a nation the orator and eulogist have employed the word warlike. From the Greeks we learned to wed the horrible with the beautiful. The proudest claim of the Athenians was that they excelled all others "in arts and in arms." Let the United States claim the pure glory to which they alone of all the nations, past or present, are entitled, the "powerful and peaceful nation."—Chicago Interior.

FOR LITTLE FOLKS.

Achievements of Young Sportsmen.

Chettie Ager of Lincoln, Neb., a 10-year-old boy, handles a rifle and shotgun with a precision most remarkable for a lad of his age. He is a fisher lad besides being a hunter, and when 8 years old hooked and landed a five pound pickerel like a veteran, using a seven ounce split bamboo rod to do the trick.

A sportsman's paper tells how Dawson Olmstead of Corry, Pa., hooked and landed a six pound black bass at Pigeon Lake, Canada. The first rush the fish made broke the rod's tip and made the boy yell from excitement, but one of the party "held him by the legs as he stood on the seat of the boat so he couldn't tumble overboard while he played the fish till it came up gasping and tired out, when we landed it."

George Pardy of Northwood, N. Y., was 15 years old last August. A year ago he was watching a deer runway with a man having a 32 caliber rifle. No deer came. George and the man had started for home, when a deer came into sight 15 rods away. The boy shot and hit the deer in the nose three inches from the brain. The deer turned and ran "like greased lightning." The shell in the 32 stuck. Meantime the man had stood "yawping like a tired dog" with a 40-60 repeater in his hands. George grabbed this rifle and fired. The deer's shoulder gave way, and, after trotting a bit, the animal lay down with its head up. George fired again but missed. Then taking his 32 again, he ran up to the deer and put a bullet through its heart. There were 14 men out that day, but George got the only deer seen or heard.—New York Sun.

Chubb and His Tub.

To little John Adolphus Chubb
  Your kind attention I invite.
Oh, how he loves to bathe and scrub
  Each morn and eke at night!

Now, John Adolphus William Chubb,
  A fine young elephant is he,
And when he's in his little tub
  Oh, 'tis a pleasant sight to see.

His nurse, a motherly old thing,
  No need to coax the rogue has she.
Adolphus, when he sees her bring
  The water, trumpets in his glee.

Oh, how he loves the cold, cold stream
  Descending on him in the tub!
He feels as if he'd like to scream—
  He loves it so, does William Chubb.

And then, the evening's washing o'er
  (Though he could wish it lasted still),
His nurse will say: "Come, come, no more.
  You've had enough now, Master Will."

So swift he's dried, his nightgown on,
  A nightcap tied upon his head,
And to the rattle's music John
  Adolphus William goes to bed.
—Harry B. Neilson in Pleasant Hours.

State Flowers.

The following "state flowers" have been adopted by the votes of the public school scholars of the respective states: Alabama, Nebraska and Oregon, the goldenrod; Colorado, the columbine; Delaware, the peach blossom; Idaho, the syringa; Iowa and New York, the rose; Maine, the pine cone and tassel; Minnesota, the cypripedium or moccasin flower; Montana, the bitter root; North Dakota, the wild rose; Oklahoma territory, the mistletoe; Utah, the lego lily, and Vermont, the red clover. In addition, Rhode Island and Wisconsin have adopted a state tree, the maple being selected by both.

Louise's Composition.

Louise is a little girl 10 years old who wrote a composition lately on "The Deer." It ran like this: "The deer has long horns. The deer has four feet. The deer has slender legs." And so on. Her teacher read this aloud and asked Louise if she did not think it had a peculiar sound and that it might be improved by rewriting. Louise quite agreed and took the paper to her desk. By and by she returned it. Now it read: "Long horns has the deer. Four feet has the deer. Slender legs has the deer."—New York Times.

Tallest Boy In New England.

The tallest boy in New England as far as known writes this letter to The Post:

DANBURY, Conn., Feb. 26.

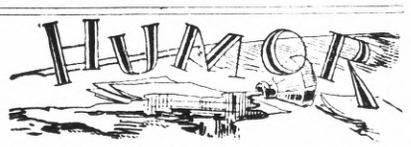
I am 6 feet 9 inches tall and 16 years and 4 months old. I would like to know if there is any one in the country as tall as I am at my age. I have grown more the last three years than before. I am well and strong. Three years ago I was 5 feet 5 inches and am now 6 feet 9 inches. I have never been sick in my life more than having a cold; have never had the doctor. I weigh 190 pounds. I feel as well now as I did before. I am still growing. Yours truly, HARMON J. JOHNSON.

—Boston Post.

The Game of Silhouette.

Silhouette is an interesting pastime. Those who wish to have their pictures taken should stand so as to cast a profile shadow on a piece of plain white or light colored paper pinned on to the wall. The profile is then traced over with a soft lead pencil, cut out and fastened on black cloth and hung in a convenient place.

The children are to guess whose picture it is. It creates lots of laughter, and often the older people like to join in it.—Exchange.



HER BLUFF WAS CALLED.

When the New Woman Talked Breach of Promise, He Blocked the Game.

She was a business woman, and she went at the affair in a businesslike way.

"You proposed to me," she said shortly.

"Great Scott, that was last summer!" he exclaimed.

"Very true," she replied. "It was last summer at the seashore."

"In idle flirtation," he returned, trying to hedge.

"Of course," she answered, "but you wrote to me about it once."

"And you still have the letter?"

"I have, and if I were still the old-fashioned woman that I was then I would be following you around asking you to keep your promise, or else I would simply look upon it as an idle flirtation and let it go at that, but as a new woman—a new woman"—

"Well?" he said inquiringly and anxiously.

"As a new woman I look at the matter simply from a business view point and wonder how much it's worth."

"You—you"— He was too startled to say more.

"As an old fashioned woman I should try to force you to marry me by suing you for $50,000 for breach of promise, but as a new woman I know that such a course would be preposterous. I will put the damages at some figure that is within reason, so that we can effect a settlement without going into court."

"And if I refuse to settle?" he said.

"Then I shall sue for breach of promise."

He was silent for a minute, as if studying the situation. Then he smiled and said:

"I see that you are a business woman of the ultra modern school, and you have figured this out very closely, but you have overlooked one point. An old poker player can generally tell when a bluff is being worked upon him by one who is new to the business. You're trying a bluff now, and I'll call it. If you go into court, I'll marry you."

"You—you'll marry me!"

"If you sue for breach of promise, I'll do it in order to have the case thrown out of court."

"I don't believe you'd do it," she said as she backed toward the door, "but your bluff is good just the same. Neither of us wants the other, and you know it; but you're just mean enough to do something like that rather than let a woman get ahead of you. And this looked like such a sure thing, too, when we talked it over at the Business Woman's club."—Chicago Post.

CALENDAR.

JUNE, 1896.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Monday.....Our Lady, Help of Christians. *Love retirement*
2. Tuesday.... B. Mary Ann of Jesus, (1645). *Honor the Holy Ghost*
3. Wednesday..St. Clotilde, Q. (France, 545). *Pray for firemen*
4. Thursday....Corpus Christi. St. Francis Caracciolo, F. (1608) *Heed holy inspirations*
5. Friday.....First Friday. St. Boniface, Bp. M. (754). *Pray for Germany*
6. Saturday....St. Norbert, Bp. F. (Premonstratensians, 1134). *Pray for religious*
7. **Sunday.....2d after Pentecost.** St. Robert, Ab. (1139). *Spirit of faith*
8. Monday.... St. Medard, Bp. (545) *Spirit of thanksgiving*
9. Tuesday... SS. Primus and Felician, BB., MM. (286). *Spirit of joy*
10. Wednesday..St. Margaret, W. Q. (Scotland, 1093). *Spirit of simplicity*
11. Thursday....Octave of Corpus Christi. *Console the afflicted*
12. Friday.....**Sacred Heart of Jesus.** *Reparation*
13. Saturday.....St. Anthony of Padua, (O S.F., 1231). *Pray for the erring*
14. **Sunday.....3d after Pentecost.** Our Lady of the Way (S.J.) St. Basil, Bp. D. *Zeal for the faith*
15. Monday.....St. Barnabas, Ap. (61)—(June 11). SS. Vitus and Comp., MM. (303). *Patience in trials*
16. Tuesday.....St. John Francis Regis (S. J., 1640). *Pray for the ignorant*
17. Wednesday..St. Botolph, Ab. (655). *Repair sacrileges*
18. Thursday....SS. Mark and Marcellian, Brothers, MM. (286). *Guard the senses*
19. Friday.....Octave of Sacred Heart. St. Juliana Falconieri, V. (1340). *Visit the Blessed Sacrament*
20. Saturday... BB. F. Pacheco and Comp. S.J., MM. (1626). St. Silverius, P.M. (538) *Confidence in God*
21. **Sunday ....4th after Pentecost.** Saint Aloysius, Patron of Youth, (S. J., 1591). *Love of purity*
22. Monday.....St. Paulinus, Bp. (353). St. Alban, M. (303). *Guard the heart*
23. Tuesday ...St. Etheldreda, Q. (679). *Despise the world*
24. Wednesday..Nativity of St. John Baptist. *Spirit of penance*
25. Thursday ...St. William, Ab. (1142). *Strength to endure*
26. Friday.....SS. John and Paul, Brothers, MM. (352) *Fraternal union*
27. Saturday....St. Ladislas, K. (Hungary, 1095) *Pray for happy death*
28. **Sunday ....5th after Pentecost.** St. Irenæus, Bp. M. (Lyons, 205). *Pray for France*
29. Monday.....SS. Peter and Paul, App. (67). *Obey Christ's Vicar*
30. Tuesday ....Commemoration of St. Paul, Apostle. *Live for Christ*

Explanation: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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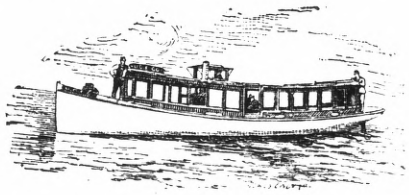

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

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St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m.. 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m in in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6:30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9 30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers. Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7, 8, 9:30, 11 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

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